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The Common Denominator of Calvinism and Liberalism.

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That modern rationalism can be opposed only from the viewpoint of the Reformed theology is a statement which has been repeatedly made in the course of the present struggle between the Fundamentalists and the Modernists. Prof. C. W. Hodge endeavors to prove this assertion in three popular essays on "The Significance of the Reformed Theology To-day," which appeared in the *Presbyterian* during the spring of this year. The doctrinal position of the Hodges is too well known to require elucidation. Their testimonies in behalf of the fundamental truths of Scripture, especially their dauntless stand against rationalism, constitute a gratifying chapter in the history of the American Protestant Church, which, particularly during the past decades, has fallen so lamentably from Christian truth. To all conservative Bible-students, the attitude of the Hodges towards the Word of God and the essential doctrines of the Christian faith has been both an inspiration and a power. Princeton theology has stood out predominantly as a shining light in the ever-thickening darkness of doctrinal disintegration, and even its opponents must concede that its advocates have been sincere Christian men who love the truth, as truth is given them, and are not afraid to confess and defend it. This is the impression which the reader of Professor Hodge's essays on "The Significance of the Reformed Theology" receives.

The impression is wonderfully favorable. The essays are written with much conviction. What Professor Hodge says is manifestly the message of his heart, from the superabundance of which the mouth speaks. Moreover, his statements are characterized by a sound objectivity. The writer appeals to men beyond the confines of his own pale with that larger aim in view to discover something

definite, something firm, something fundamental, as a means by which to counteract the ravages of modern naturalism. He points out the fact that the naturalistic conceptions of Ritschl, Troeltsch, Hermann, Lemme, Schulze, Stephan, etc., intrinsically destructive as they are, must of necessity deprive the Christian of every hope and comfort, leaving room only for the baldest kind of paganism. The Reformed theology, on the other hand, satisfies, so he avers, every claim of true religion, every postulate of Christianity, and every problem of metaphysical speculation, and affords its followers a safe and immovable rock on which to build their Christian faith. In conclusion the writer says: "We must take the standpoint of the Reformed faith, and say with the Psalmist: 'My soul, wait thou only upon God; for my expectation is from Him. He only is my Rock and my Salvation; He is my Defense; I shall not be moved. In God is my salvation and glory; the rock of my strength and my refuge is in God.'"

The grounds upon which Professor Hodge bases these claims are as follows: 1. Reformed theology is pure theism, for theism is merely the interpretation of the universe from the standpoint of God's purpose. Pure theism consists in constructing all that happens in the physical and mental spheres as the unfolding of the eternal purpose of God and refusing to limit God either by the world of nature or the human will. And this is precisely the view of the Reformed theology. 2. The Reformed theology is pure religion as absolute dependence on God and not on the human will, using God only as a Helper in our struggle against the world. Take this attitude of pure religion; let it have its way in all your thought, in all your feeling, and in all your life, and you have taken just the position of the Reformed faith and are in a position to defend yourself against naturalism in religion. 3. The Reformed theology is the conception of pure grace or the absolute dependence of the sinner upon God for salvation. All the power in our salvation it ascribes to God; all the glory to Him alone; all to His wondrous grace. Only in this consistent form can evangelicalism be adequately defended against naturalism in soteriology. We must conclude, therefore, that since the essence of the New Theology is naturalism, it can be opposed adequately only from that view-point which gives us the opposite principle of supernaturalism in its purity and thoroughly grounded on an adequate basis, *i. e.*, from the point of view of the Reformed theology.

We have quoted these arguments mainly for the sake of representing to the reader Professor Hodge's conception of the Reformed

theology. Whether they adequately characterize Calvinism or not does not lie within the scope of the present discussion. In the main, however, the statements are correct. Calvinism embodies in its basic ideas all the features here enumerated. However, what may not be clear to the reader in perusing them is the fact that the system of the Reformed faith, although seemingly an impregnable fortress, bears in itself a lamentable weakness, which ultimately leaves Calvinism utterly deficient in accomplishing what has been claimed for it. It is this weakness and defect, indeed, this paramount fault to which we desire to call attention in this discussion.

To the Lutheran Bible-student it is clear from the start that something unmistakably essential has been omitted from Professor Hodge's representation of the means by which to overcome naturalism. According to the Lutheran view, a statement of the kind should have stressed the two basic principles of the Reformation, the material and the formal. In other words, a Lutheran reader should have expected a sentence somewhat like this: The Reformed theology must be adopted as a means of opposing Modernism because it, on the one hand, accepts the Bible as the only source, rule, and standard of faith, and because it, on the other hand, acknowledges, teaches, and confesses salvation by grace through faith in Christ Jesus. A theology constructed upon these two principles must certainly confute every form of false religion, because such a theology is God's Word, the efficient means of grace. To the Lutheran theologian these two principles seem essential in opposing naturalism as well as every other noxious "ism" that sprouts from the unbelieving heart of man. Therefore no deviation from these two principles can be permitted. Deny even an iota of them, and you make a breach which is ruinous to the entire structure of Christian theology. Now, the question arises: Why, then, should these principles not be stressed in a series of essays that illustrate the fundamental thoughts of Christian theology? Why should the author mention every other advantage of his type of theology and fail to state that his theology rests upon, and is irremovably founded upon, God's infallible Word? The Reformed theology, it has been shown, satisfies every postulate of pure theism, of pure religion, of absolute dependence on God for salvation, but does it satisfy the demands which Scripture itself sets forth and which are embodied in the two principles just named?

Here, it appears to us, lies the fundamental weakness of the Reformed theology. Reformed theology is in itself *rationalistic*.

It bears in its essence the tendencies which, if fully developed, must needs end in naturalism. Fortunately, orthodox Reformed theologians have encysted this virus of rationalism and by a happy inconsistency do not draw the inferences which the intrinsic rationalism of their theology suggests. This point has been made clear time and again. It is stressed very much by Dr. Karl Graul in his *Distinctive Doctrines*. On page 167 ff. he says: "The general character of Reformed doctrine and practise is: 1. spiritualistic; 2. diffusive and separatistic; 3. legalistic; 4. *rationalizing* and yet again emotional; 5. unhistorical." That the Reformed theology is indeed rationalizing has been admitted even by Reformed theologians. Nor was this rationalizing tendency inoculated into the system of Calvinism at some later time, when rationalism became the vogue in the Christian world. The rationalistic character of Calvinism is noticed from the beginning in the works of its very founders. Already Zwingli maintained that nothing must be believed that cannot be comprehended by reason, because God does not propound anything incomprehensible to us ("*nihil esse credendum, quod ratione comprehendere nequeat, quia Deus nobis non proponat incomprehensibilia*"). (Baieri Comp., ed. Walther, Prolegomena, cap. II, pp. 82. 83.) This proposition, basically rationalistic, suffices to lead the Reformed thought ultimately to the very position which modern naturalists maintain, a position of utter denial of all divine truth that is at variance with reason. If God does not propound to us anything which reason cannot comprehend, then naturalism is the only true religion worthy to be propagated by men. That goes without saying.

Modern naturalism has attacked and denied especially the doctrines concerning the infallibility and authority of the Bible as God's Word and the Christian doctrine concerning the divine-human person of Christ and His work of redemption. It is precisely these two doctrines with regard to which Calvinism *rationalizes*; hence both Calvinism and Modernism have a common denominator. This we shall try to show.

The views of modern rationalists concerning the inspiration, authority, and infallibility of the Bible have been stated with almost brazen clearness and emphasis. Prof. Walter Rauschenbusch, in *A Theology for the Social Gospel*, writes: "In the New Testament it is our business to sift out what is distinctively Christian in origin and spirit. (p. 216.) Prof. Shailer Mathews, in *The Church and the Changing Order*, avers: "Because we find difficulty in accepting as strictly historical the accounts of the so-called

nature miracles, such as walking upon water, and turning water into wine. . . . Suppose we should find that the accounts of such matters *must be rejected for good and sufficient reasons.* . . ." (p. 67.) Prof. William F. Bade, in *The Old Testament in the Light of To-day*, claims: "The voice of the garden, the divine visitors at Mamre, the burning bush, the physical manifestations and thunderous deliverances on Mount Sinai, the tables of stone themselves, belong to the poetry, to the religious psychology of Israel's religion, *not to the historical facts of its history.*" (p. 15.)

These statements are important, not only because they delineate the position of modern Liberals, but mainly because they point out the view-point from which they judge Scripture. This view-point is *pure reason*. Wherever Scripture is in accord with what reason is able to comprehend, it is received "as Christian in origin and spirit"; whatever is at variance with the arguments of reason is rejected "for good and sufficient reasons." Now, let us compare this with the view-point of the Reformed theology. Of course, it would be folly to seek precise parallel statements in the confessions of the Reformed churches. Rather the contrary is there asserted in clear and forcible words. Thus Calvin, in the *Consensus Tigurinus*, declares: "Since Christ is the end of the Law and the knowledge of Him comprehends in itself the entire sum of the Gospel, . . . so *whoever departs in the least from this truth* will never speak rightly or fitly respecting any of the ordinances of God." The *Formula Consensus Helvetica*, directed against Amyraut, states the matter still more lucidly. It says: "In particular the Hebrew original of the Old Testament . . . is not only in its matter, but in *its words* inspired of God, thus forming, together with the original of the New Testament, *the sole and complete rule of our faith and life.*" (Canon II. *Outlines of Theology*. Hodge, p. 657.)

Any one who reads these statements must receive the impression that the Reformed theology unqualifiedly accepts the Scriptural doctrine of the inspiration, authority, and infallibility of the Bible. However, as we study the Reformed theology, we shall find that the same rationalistic criterion is as rigidly applied in orthodox Calvinism as in heterodox naturalism. If the Bible is "the sole and complete rule of our faith and life," then it must needs be accepted in every demand, doctrine, and tenet. Orthodox Calvinism, however, fails to do this. Wherever Scriptural statements clash with the decisions of pure reason, Reformed theologians have rationalized, that is, made the Scriptural truths accord with reason.

This was "*der andere Geist*" which Luther criticized in Zwingli and his colaborers. Lutheran theology accepts the words of Scripture at their face value. Reformed theology has tampered with the words of Scripture, interpreting them in the light of reason. This is apparent in every main issue that arose between Lutheranism and Calvinism. Thus Lutheran theology frankly acknowledged the mystery involved in the question: *Cur alii prae aliis?* The Lutheran reformers never tried to solve the mystery, but unqualifiedly accepted both the Scriptural truths of universal grace and of universal and equal guilt. Calvinism bridged the gap and solved the mystery by placing the cause of man's condemnation in God. The reason why some are saved and others are not the Reformed theologian found in God's twofold decrees of predestination. Again, to the Lutheran theologian the *unio personalis*, with its kindred doctrines of the *communio naturarum* and the *communicatio idiomatum*, presents problems which can never be explained by reason. Nevertheless, while acknowledging these mysteries, Lutherans have conscientiously taught every Scriptural truth concerning the personal union. Not so Calvinism. Here, too, the Reformed theology has applied reason to solve the mysteries of faith. In order to satisfy the postulate of reason that *the finite is not capable of the infinite* (*finitum non est capax infiniti*), Calvinistic theologians have revived Nestorianism and severed the two natures in the person of Christ. Lastly, the real presence of Christ in the Lord's Supper is a fact clearly asserted in Scripture, yet a fact to which reason raises objections. Accordingly, Calvinism denies the real presence "for good and sufficient reasons." In fine, the Reformed theology has consistently maintained the proposition of Zwingli: "*nihil esse credendum, quod ratione comprehendendi nequeat, quia Deus nobis non proponat incomprehensibilia.*" The modern rationalist could not state his position more clearly, nor desire a better formula by which to defend his "good and sufficient reasons."

Thus it is apparent that the fundamental difference between the rationalizing Calvinist and the rationalizing Modernist is one only in degree. Orthodox Reformed theologians, it is true, stop short in drawing the final inference, while Modernists, not troubled by any qualms of conscience, simply go to the extreme limit and draw the final conclusion. Thus Zwingli declares: "*Deus nobis non proponit incomprehensibilia.*" Dean Mathews declares: "In the New Testament there are concepts which the modern world under the domination of science finds it *impossible to understand*,

much less to believe." (*The Church and the Changing Order*, p. 16.) Orthodox Calvinism asserts that "*Praedicatio humanorum de Deo et divinorum de homine, quantum ad naturas, tantum est verbalis*" (*Neostadienses Admonitiones*, p. 70; Baier, P. III, cap. II, *De Persona Christi*, p. 41), thus denying that the suffering and death of Jesus Christ were the suffering and death of the Son of God. Prof. J. H. P. Smith takes the final leap, gives reason its full due, and denies the divinity of Christ altogether, for he says: "To read the fifty-third chapter of Isaiah as a literal prediction of the career of Jesus of Nazareth is grossly to misunderstand the prophet who penned that noble ideal." (*The Prophet and His Problems*, p. 106.) Zanchius taught: "*Christum sua obedientia sibi promeruisse vitam aeternam*." (Baier, P. III, *De Officio Christi*, p. 120.) Prof. Henry C. Vedder claims: "Jesus never taught and never authorized anybody to teach in His name that He suffered in our stead and bore the penalty of our sins." (*Chester Times*, March 27, 1920.) Calvin, Beza, Piscator, and other orthodox Reformed theologians maintained: "*Christum non pro omnibus hominibus atque adeo etiam pro reprobis, sed pro solis electis merito suo satisfecisse*," thus denying the universal redemption of Christ. Prof. G. B. Smith, in *A Guide to the Study of the Christian Religion*, denies Christ's vicarious atonement altogether and avers: "To insist dogmatically as on a *a priori* principle that 'without the shedding of blood there is no remission of sin,' is both foolish and futile in an age which has abandoned the conception of blood sacrifice, and which loudly demands the abolition of capital punishment." (p. 519.)

But enough! Of course, Calvin, Beza, Piscator, and other Reformed theologians were better men than the liberalists of their own time, and so to-day men like Professors Hodge, Warfield, and others are better men than Smith, Vedder, Mathews, and their colleagues of the Modernistic faith. The former stopped short at the brink and refused to leap into the abyss of unbelief, asserting, though inconsistently, the Gospel-truth in its essential features. The latter go to the extreme limit, enthrone reason, and reject the entire Gospel as utter folly. Nevertheless, it cannot be denied that orthodox Calvinism exhibits the same tendencies as modern rationalism, though differing in degree. Nor can it be said that this rationalizing tendency is foreign to the original type. It is rather deeply rooted in the original system as propounded by its founders. In this respect Calvinism differs vitally from true Lutheranism. Lutheran theologians, too, have at times departed from Scriptural

truth and have rationalized. However, in that case, something foreign, something heterogeneous, something altogether new was introduced into Lutheranism, while modern naturalism has merely developed the rationalistic germs found in the original Calvinistic system. Modern naturalists have simply carried the rationalistic ideas of Calvinistic thought to greater lengths. To employ an illustration: When the Reformed patient developed tuberculosis, it was from germs that were in his blood. The Lutheran patient suffering from the tuberculosis of rationalism had caught the infection from without. This difference, we believe, the history of Christian doctrine will bear out.

Now, if that is true, then the claims made by Professor Hodge cannot be maintained. Reformed theology is not the Marne of naturalism. The *Presbyterian* (March 16, 1922), in a very able essay on "The Down-Grade of Rationalism," points out how rationalism must of necessity follow a downward course. That is true. Equally true are the words quoted in the same article: "Rationalism appears in various forms and in divers degrees. It begins with the denial of the divine nature and infallible authority of the Scripture, with the claim that the seat of authority in morals and religion is found in the individual man." However, we think that rationalism begins with something much farther back than the denial of the divine nature and the infallible authority of Scripture. It begins with the least tampering with the doctrines of Scripture for the purpose of making intelligible to reason what is a mystery of faith. The Reformed theology from the very outset has tampered with the fundamental doctrines of universal grace and redemption, the person of Christ and His work as Prophet, Priest, and King, trying to construe them in harmony with reason. This rationalizing tendency is the weakness of Calvinism. This is the breach in its walls which has ever been widened. Hence we must deny the claims made by Professor Hodge. Not from the point of view of the Reformed theology, but from the point of view of sound Lutheranism, which stands four-square on the material and formal principles of the Reformation, can modern rationalism be opposed. Only as the Church of Christ believes, teaches, and confesses that the Holy Scriptures are the only source, rule, and norm of faith, and boldly and indefatigably asserts that salvation is by grace through faith in Christ, without the least attempt to rationalize in these or in other doctrines of Scripture, will she be sufficiently strong to combat the follies and perversions of that demon of destruction — Modernism.

A Bit of Recent Swedish Church History.

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33. THE DIRECTORS' REPLY TO THE MINORITY.

On October 28 the committee appointed by the minority to address the directors of *Stiftelsen* received the latter's answer to the letter which had been sent to them from the mission-chapel at Kungsholmen. This answer, on which great hopes had been staked on many sides, was a curt refusal of the minority's overtures. The directors declared that they had at all times done their duty and would continue to do it. If Pastor Wadstroem desired to reenter the directorate, he was free to retract his declaration of withdrawal. Regarding the confessional question, the directors declared themselves a unit in the belief that the entire Bible is the Word of God, if this confessional statement be understood "as declaring that God has given us the Holy Scripture through inspired holy men of God, so that, viewed as a whole, they constitute a book different from all other books, God's Word to a fallen world." Everybody saw at once that this answer gave no clearness whatsoever on the point at issue; for if the confessional statement, "The entire Bible is God's Word," is not taken literally, there is little gained by it. The fact that God gave us the Holy Scriptures through inspired holy men of God does not tell us at all whether everything in the writings of these men is inspired or not. No divided opinions had ever prevailed in *Stiftelsen* on the question whether the Biblical authors were inspired or not, but there had been a controversy concerning their writings: Professor Kolmodin had maintained that these writings are not in every part inspired by God; the minority believed the contrary. In their answer the directors were dodging this very question and began talking about the authors of the Bible.

34. PROFESSOR KOLMODIN QUILTS THE DIRECTORATE.

If the directors had hoped that their answer would restore unity in *Stiftelsen*, they were thoroughly deceived. It was probably not until after their answer had been read by the mission-friends in the rural places that the contributions for mission-work began to fall off. Especially the haughty language in which the answer spoke of Pastor Wadstroem proved distasteful to the readers, and many who formerly had cherished the hope that the critical complication would be successfully solved now lost heart.

Pessimism reigned even within the directorate. The year was drawing to its close, and the financial reports showed that the

expenses exceeded the income by about 50,000 Kroner. The conviction was gaining ground that mere words and assertions were not sufficient.

Professor Kolmodin had let it be understood already before the conference in 1909 that he intended to retire as soon as possible, because his professorship demanded his undivided strength. He now believed that the hour had arrived for his withdrawal from the directorate. But before he withdrew, he had made sure that his partisan, Pastor J. Lindgren, would take his place as director of the foreign mission of E. F. S. His departure from the directorate was not an unmixed delight, for when the directors called the professor to become district representative, he returned the call with a negative answer. Thus it was Professor Kolmodin who separated from E. F. S. Notwithstanding this fact, many of the members of *Stiftelsen* have been so impudent as to represent Professor Kolmodin's withdrawal from the directorate as an action for which the directors deserved praise. They interpreted this action as signifying that the directors had thereby separated from the professor. Accordingly, they observed a discreet silence about the fact that they had called the professor to become a district representative, which office gave the professor the right to take part at all times in the meetings of the directors and in the conferences.

35. WADSTROEM REENTERS THE DIRECTORATE.

After Kolmodin's departure an effort was made to find a way for regaining for the directors a part of the confidence which they had forfeited and at the same time forcing the minority out of the conference. It was Professor Rosenberg's privilege to find the way. He induced a number of the directors to write private letters to Pastor B. Wadstroem and ask him to retract his resignation as a member of the directorate.

Pastor Wadstroem took counsel orally and by writing with a few of the leading men of the minority. They advised him unanimously against accepting the overture of Rosenberg. The situation throughout the country was such that it could not take a long time until the directors would be compelled to ask Pastor Wadstroem officially to come back. For this reason Wadstroem's advisers took the view that he ought to decline Rosenberg's overture, since his reentering the directorate would make it appear as if he had surrendered his own position. On the other hand, if the directors were forced to request his return officially, a judgment would thereby be rendered on the entire Kolmodin movement.

Pastor Wadstroem certainly understood these view-points, but he had given a promise to one of the three members of the directorate on account of a friendly service which he had received of him, and considered himself in duty bound to make good his promise. Accordingly, he announced to the directors that he retracted his resignation.

The effect of this action was great. The money now began to flow into *Stiftelsen's* treasury, and many members of the minority heaved a sigh of relief, for Wadstroem's return to the directorate could not be interpreted in any other way than that a change for the better had taken place. For had not Wadstroem announced his resignation when Kolmodin's position was approved? Surely, he would not go back if the situation had not improved.

To Pastor Wadstroem himself his return must from the start have seemed a misstep; for at the first meeting which he attended he was forced to be witness when the directors passed a resolution to prohibit the sale of his book, *Some Leaves from the History of E. F. S.*, by the publication concern of *Stiftelsen*. Besides, the managers of *Stiftelsen* hastened to insert in *Budbaeraren* a communication regarding the change in the *personnel* of the directorate. This communication was plainly calculated to inform the Kolmodin faction, which may possibly have been disturbed over the professor's departure and Wadstroem's return, that the change in the *personnel* of the directorate must not be regarded in any way as including a change of the directors' policy. This was shown later to be correct.

Thus, while Bible criticism in *Stiftelsen* had lost nothing by Kolmodin's withdrawal, it gained in several ways through Pastor Wadstroem's premature retraction of his resignation, because through this action the minority was actually divided. For it did not take long before it became evident that several minority men intended to follow Wadstroem's example, and quietly made ready for their retreat. It seemed as if the Kolmodin spirit, which still animated the majority of the directors, would succeed in conquering and winning over the minority within a year after its birth.

Furthermore, the doctrinal trend of the Kolmodin faction had a great advantage because the majority of the directors of E. F. S. had embraced this trend and in consequence of this also made *Stiftelsen's* organ serve their cause in outside circles. On the other hand, the minority had no organization and no official organ. True, *Facklan* and *Nya Vaektaren* had always championed the cause of the minority, but these publications were private enter-

prises. If the minority was not to see its cause buried in oblivion and Bible criticism gain a firm and uncontested foothold for all time to come in E. F. S., they must endeavor to unite in order to be able to present a solid and strong front to their opponents. This had gradually become clear to several members of the minority, and it did not take long until this conviction bore practical fruit.

36. MARCH 8, 1910.

The issue of *Nya Vaektaren* for April, 1910, came as a glad surprise to many, but it was felt like an explosion with destructive effect by the Kolmodin men in the directorate of *Stiftelsen*. For this periodical contained a report to the effect that on March 8 a society *within Stiftelsen* had been organized in the capital by "the minority members at the E. F. S. conference on June 10, 1909, who were living at Stockholm." This society, according to its principles published in the same issue, had originated for the purpose of "gaining unity of counsel in the fight against the Bible criticism of modern theology and, in general, against its rationalistic tendencies." Its originators had given the society the name of "*E. F. S.'s Bibeltrogna Vaenner*" ("Bible-believing Friends of E. F. S."). At the meeting on March 8 a provisional working committee had been appointed, consisting of wholesale merchant Lambert Jepsson, Director G. L. Lagergrehn, and Editor Axel B. Svensson. Before this matter was given publicity, the chairman of the Mission Society of West Skaane, Anders Aaberg, had been given an opportunity to express his view of the undertaking. He endorsed it, on condition that one item in the declaration of principles be eliminated. His advice was followed in every part.

The first action of the provisional working committee was to issue a circular letter to all the Lutheran mission-friends in Sweden, in which they were invited to join the society. This called forth a circular from the directors of E. F. S., dated April 7, in which the directors really took a position against Bible criticism. But from the tone of this letter it could be gathered quite plainly that it had been wrung from the directors because of the forming of the new society.

37. THE MEETING AT BREWERS ST., NO. 5.

Meanwhile the annual convention of *Stiftelsen* was drawing near. On the day preceding it the minority at the conference in 1909 had arranged for a meeting at Bryggaregatan 5. The principal issue to be discussed at this meeting was the organization of

the society of *E. F. S.'s Bibeltrogn Vaenner*, which was by some regarded as unnecessary, by others as directly harmful. However, it became evident that by far the greatest number of the minority men approved the undertaking; only 15 out of 86 members voted against it. But among those who voted against the forming of the society was the chairman of the meeting at Kungsholmen, Pastor D. A. Aernstroem, who now revealed himself as siding completely with the directors of *Stiftelsen* and with the greatest severity attacked those of his parishioners who helped organize *E. F. S.'s Bibeltrogn Vaenner*.

(To be continued.)

THE THEOLOGICAL OBSERVER.

Testimony of a Lutheran Scholar. — In his review of Benedetto Croce's *History, Its Theory and Practise* (*Biblical Review*, January, 1923), Dr. Sihler of the University of New York scores against the shallow, dogmatic, preposterously self-assured Italian author (whom we have frequently seen quoted as an authority in philosophy in recent literature) the following scholarly blunders: "The work on The Death of the Persecutors is ascribed to the Spanish presbyter Orosius, contemporary of Augustine and Jerome, whereas *De Mortibus Persecutorum* was written by Lactantius, the contemporary of Diocletian. So, too, we have 'Hecolampadius' for Oecolampadius (p. 226); 'Beato Renano' for the German humanist Beatus Rhenanus; 'Giovanni Mueller' for the Swiss historian Johannes von Mueller (p. 266); the medieval historian Otto von Freising appears as 'Otto of Frisia' (pp. 209, 214) (he flourished 1180; see *Monumenta Germaniae Historica*, Vol. XX); and Comte's three stages (p. 304) appear in Mr. Ainslie's version as the three 'ages' (p. 304); Tennemann, the historian of philosophy, is cited as 'Tiedemann' (p. 253). Make your own inferences as to this leader of Italian thought." — Croce is a scorner of revealed religion. He speaks of "the vain search for God throughout the infinite series of the finite"; of "that imperfect at philosophizing which is called religion, when one is in its magic circle; mythology, when one has left it"; of "believers, and the credulous of every sort"; of things that are "myths no less than God and the devil, Mars and Venus." He asserts: "We know as little [as the Greeks] of the god or gods who control the fortunes of humanity." "Religion, which in lofty minds liberates itself almost altogether from vulgar beliefs, as do its ethics, from the heteronomy of the divine command and from the utilitarianism of rewards and punishments." "To the heretics of the Middle Ages and to the Protestant reformers the condition of the primitive Christians seemed to be most lovely and most holy, that of papal Christians as most evil and debased." Connecting with the last remark, Dr. Sihler says: "Of course, if the actual is always the rational, and the rational always the actual, ac-

cording to Hegel [Sihler classifies Croce as "Hegel *redivivus* or *redux*"] how can that cultured exquisite, Leo X, represent any commendable or any genuinely Christian religion, in juxtaposition with the tremendous spiritual earnestness of Martin Luther and the latter's foundation of Scriptural theses; how could the soul-domination by a thoroughly secularized and essentially antispiritual hierarchy and its practise of financial exploitation in Leo's and Tetzels time and system — how could this chime with the great treatises of the Monk of Wittenberg, reasserting the freedom of Christians, while purifying the Christian faith of the barnacles of centuries of anti-Biblical superstitions leading to actual worshiping of images, of intercession of saints, of sacerdotal control of body and soul — how could any 'higher unity' be found for such antitheses? They synchronized then, and they do still — and there is no compromise, I am quite sure." Alluding to the English meaning of Croce (= cross), Dr. Sihler concludes his review with the following remark: "It is curious that in all his work Croce but once cites the Bible, of course, in some purely secular or academic bearing (p. 308): *Oportet, ut scandala* [a poor translation by Jerome of Matt. 18, 7 *σκάνδαλα*, offenses] *eveniant*. Croce's misapplication is a veritable anticlimax to the impalpable nebulosities which fill this curious book. I beg my reader's attention in citing in conclusion a famous reference to the most famous of all names:

"*Ἀληθεύοντες ἐν ἀγάπῃ ἀυξήσωμεν εἰς αὐτὸν τὰ πάντα, ὃς ἐστὶν ἡ κεφαλὴ, Χριστός.* Eph. 4, 15.

"The concluding lines by St. Paul are merely versified in the familiar hymn: —

In the cross of Christ I glory,
Towering o'er the wrecks of time.

And when were there more wrecks of time than just now, everywhere?"

D.

Collectivism vs. Individualism. — The discussion in which Lutherans in the United States have had to engage in defense of their right to provide a system of education for their children built up on a basis of their religion and permeated with their religious convictions, touched at a very early stage upon the question of the natural rights of parents and the other question of the constitutional rights of citizens of the United States. Aside from plain acts of persecution against an assumed un-American or, worse than that, a pro-German institution, by hyperfervid one-hundred-per-cent. Americans, alias Ku Kluxers *et id omne genus*, whose unlawful acts still remain unpunished, there is a new State philosophy at work in this unsavory business, the principles of which reach much further than the abolition of Lutheran parochial schools. John W. Davis of New York, the president of the American Bar Association and former United States Ambassador to Great Britain, in an address at Chicago on January 12, admonished his brother lawyers of their sworn duty as members of the legal profession. "We did not by our oaths," he said, "promise to resist those changes which advancing opinion might suggest, but we did undertake within the limits of our individual power that these changes, when they come, should accord with the spirit of

the original instrument; that they should represent the will of the majority, and not the transient wish of organized minorities, no matter how clamorous; that they should deal with governmental power and functions, and not with individual duties; that constitutions should remain constitutions and statutes should remain statutes." Observing minds in America have long ago pointed to the trend towards collectivism in our country as a distinct danger to the "inalienable rights" of our citizens. This trend is now beginning to be felt in other than religious circles: commerce, the industries, secular education, the social relations of our citizens, all are coming within the throttling grasp of collectivism. Now matters have reached a point where a critical mind like Judge Davis' "foresees a crucial test of the United States Government" and "predicts a conflict between individual liberty and collectivism." The *St. Louis Globe Democrat* (January 14) in an editorial cites approvingly this gloomy language of Mr. Davis: "The clouds gather on the horizon; the hosts are being marshaled. The battle may not come to-morrow, but soon or late the grapple must come in this country between the doctrine of individual liberty under which we have grown to greatness, and the philosophy of collectivism which can bring in its train nothing but stagnation and decline." The St. Louis editor exhibits the manifold recent applications of this philosophy to the economic and social interests, and then proceeds to solemnly say Amen to Mr. Davis' statements: "It is time for America to wake up and consider the danger of this trend." Elsewhere voices are raised bidding Americans to "put their house in order." It is chiefly fear of damage to material values that issues these cries of danger; and that, in our view, makes the danger seem all the more real. When men have readily abandoned ideals and sacrificed honored principles, there will be little zest in them to fight for dollars and doughnuts. Mercenaries avoid cutting each other's throats, and traders turn out poor martyrs. They compromise, hoping for a chance to "do the other fellow" the next time. The future, certes, does not look rosy. We have sown much wind,—. If the Lord does not keep the city—. We lift up our eyes to the hills whence cometh our help. Our help is in the Lord *who made heaven and earth.*

D.

Texas to Attack Private Schools.—The following dispatch was recently released by the National Catholic Welfare Council News Service:—

"El Paso, Tex., December 29:—Encouraged by its success in Oregon the Ku Klux Klan has inaugurated a fight to wipe out the private and parochial schools of Texas. Announcement of this campaign is made in the current issue of *Colonel Mayfield's Weekly*, generally believed to be the organ of the Klan in the Southwest.

"When the Texas legislature assembles in January, it is announced, Representative A. D. Baker of the 65th district will introduce a bill which, if it becomes a law, will make it compulsory for every child in the State to attend the public schools through the eighth grade. Proponents of the measure are making no secret of their intention to wipe the private schools of the State out of

existence. Under a head-line which reads, 'Public School Bill of Texas,' the story in *Mayfield's Weekly* declares: 'There are enough 100-per-cent. Americans in the Texas Legislature to make the measure a law.'"
D.

The Roman Catholic Opinion on Current Issues. — The following editorials from the *Catholic World* (January, 1923) on issues that are of vital importance at the present time may be of interest and offer desirable information to our readers: —

"Catholics and Immigration. — Several anti-Catholic organizations have been formed with the avowed purpose of further limiting immigration. They think that, on the whole, the immigration to this country has favored Catholics, and for them this is a sufficient reason for limiting it very strictly. As a matter of fact, however, it will probably strengthen Catholics, relatively, to have immigration practically stopped. For immigration, during the past twenty years, according to the estimate of the N. C. W. C., has been more than two-thirds non-Catholic. But since the influence of the Catholic Church makes against the use of certain contraceptives, the birth rate among Catholics is likely to be higher than among non-Catholics. Therefore, if there were no increase of the non-Catholic population from without, Catholics would gain relatively to Protestants. The anti-Catholics ought to start a campaign against birth control rather than against immigration.

"The N. C. W. C. estimates that during the twenty-year period ending June, 1921, we received more than 3,000,000 Italian Catholics, 750,000 Catholic Poles, 350,000 German Catholics, 335,000 Catholic Slovaks, 220,000 Catholic Magyars, almost 300,000 Catholic Croats and Slovenes, and a like number of both French and Mexican Catholics. But many of these were only nominal Catholics, and the Church has not by any means been able to hold all of them. The total of all these immigrants is above 5,000,000, or an average of more than 250,000 a year. But the Church in this country has never increased to that extent in any one year, in spite of the fact that the mere excess of births over deaths ought to be about 180,000 now, and there are about 40,000 converts annually. This certainly indicates a very serious leakage, and much of it must have been among the immigrants. It is only natural that leaving an entirely Catholic environment to locate in places strongly Protestant would mean a loss of faith to a large number. Many of them, on the other hand, if they had remained in their native land, would have kept the faith. The Church as a whole, therefore, loses by Catholic immigration to this country. And so Catholics, merely as Catholics, have no reason to wish to keep up the amount of immigration."

MUELLER.

The same issue of the *Catholic World* contains the following editorial on new legislation concerning divorces: —

"Uniform Divorce Laws. — The General Federation of Women's Clubs is planning to make a fight for uniform divorce laws. These clubs will sponsor a bill to be introduced in the present Congress. As at present proposed, the bill would make both divorce and marrying more difficult. The Catholic idea of banns is to be adopted in

providing that application for a marriage license must be posted two weeks prior to the ceremony. Only five grounds for divorce will be admitted: infidelity, incurable insanity, abandonment for one year, cruel and inhuman treatment, and conviction for an infamous crime. If a constitutional amendment is necessary in order to make possible Federal legislation along these lines, they propose to get the amendment.

"It is certainly desirable that our present legislation should be stiffened in many places. We have reached the point where, for the whole country, one marriage in every nine ends in divorce. In some States the proportion is much higher than this, and in some counties the number of divorces actually exceeds the number of marriages. In the State of Washington the proportion of divorces to marriages is 1 to 4, in Montana 1 to 5.4, in Oregon 1 to 2.5, in Nevada 1 marriage to 1.5 divorces. But there is grave doubt as to the advisability of Federal legislation. It is another step in the progress towards centralization. And while the proposed law is much stricter than the laws of many States, it is considerably laxer than the laws now in force in some others. Decidedly, the wiser plan, therefore, would be to have this matter left to the individual States, and have the women's clubs try to bring all up at least to the higher standard.

"Catholic women belonging to these clubs should work in this direction. But in connection with this proposed Federal legislation, one cannot but wonder how the devout Protestant women in these clubs can reconcile advocacy of this law with Christ's own words: 'Every one that putteth away his wife and marrieth another committeth adultery.' Luke 16, 18."

MUELLER.

On the question of public and private schools the editor of the *Catholic World* writes:—

"*Catholics and the Public Schools.*—At the same time that we stand, as Catholics, upon the principles of true Americanism that would allow us to have our own schools, we ought to do what we can to improve the public schools. Taking the country as a whole, about one half of all our children are in the public schools, and in some sections the proportion is much higher. Moreover, the better the public schools, the less the bigotry. Generally speaking, religious bigotry flourishes in those States, such as Texas and Georgia, where the public schools are worst. We really help ourselves by helping the public schools. And so we heartily commend to the imitation of Catholics the splendid example of Archbishop Curley in helping to secure an additional loan of \$15,000,000 in Baltimore to carry out public school work.

"Protestants in increasing numbers are realizing the need of religion in primary education. And since, taken generally, they rely entirely upon the public schools, they are casting about for some way of combining religion with these schools. One way that is being tried out in some places is to have the children go to their respective churches certain days each week before reporting at the school. A modification of the same idea is to have a certain period each day set apart when the children go to their churches. Still another varia-

tion of this is to have religious teachers come into the schools at certain periods. All these plans are good, if they are worked fairly, without any compulsion, and with the full approval of the parents. But there is another idea that is not so good — the mere reading of the Bible at the beginning of the school-day, with the compulsory attendance of all the children. It is not fair to the Jews to read the New Testament; it is not fair to the Catholics to read a distinctly Protestant version; and it is not fair to unbelievers — or, as may happen in some places, Japanese, Chinese, Turks — to read the Bible at all. Still less desirable is the idea, advocated by some, of having one teacher of religion paid by the State, who will teach the Bible in a non-sectarian way. But if these undesirable plans are not to be carried into effect, those opposed to them must furnish something more desirable. The positive side almost always has an advantage. The people who work for some definite idea, even though they are a minority, can often carry it against a merely negative opposition that offers nothing in its place. Hence, Catholics ought to pick out the best of these plans and work for it. The public schools belong to us as American citizens as well as to others. They are supported by our taxes, and about as many of our children are in them as in our own schools."

MUELLER.

The same periodical is jubilant over the remarks of George Barton Cutten, and comments on them as follows:—

"*Has Democracy Failed?* — George Barton Cutten, D. D., in an interview published recently in the *New York Times*, says some very un-American things: 'We have never had a true democracy, and the low level of the intelligence of the people will not permit our having one.' 'The theory that all men are born free and equal is an absurdity.' 'Manhood suffrage was our greatest and most popular failure, until we doubled it by granting universal adult suffrage.' 'The widespread delusion that democracy is possible (except for small groups) arises from the notion that manhood suffrage constitutes self-government.' No, Dr. Cutten is not a benighted emissary of the Pope and head of a Catholic college. He is a Baptist minister, President of Colgate University, and a Canadian."

MUELLER.

One Incentive to Ku Kluxism, Bolshevism, etc. — At the centenary jubilee of St. James's Pro Cathedral Congregation of the Roman Catholic diocese of Brooklyn the Rt. Rev. Mons. P. F. O'Hare of Greenpoint spoke at the vesper service from Ezek. 37, 28. The "sanctuary" in this text, and its mission to "sanctify the nations" were, of course, interpreted as direct references to the Church of Rome and her coveted world dominion. The *Brooklyn Daily Eagle* (October 23) has printed the sermon in full, from which the following are significant excerpts:—

"The Church of God, though not of this world, has a mission to society at large, a lesson to teach the human family in organized national life. Here on earth the Church is to teach the nations in their national capacity to participate in their life of culture, of material and national progress; to give it direction; to lend tone and strength to their energy and a fixed aim to their aspirations....

As the temporary sanctuary of old was the mainstay of Israel's national life, so is the everlasting sanctuary of the Catholic Church the mainstay of the nations and the peoples of the whole earth. . . . When He [Christ] unfolds the plan of divine redemption, He deals not with individuals, but with the nations of the earth. . . .

"The mission of Christianity is to the nations of the earth, to society in organized form. The glorious periods in the history of the Church, be it remembered, were those in which the Pontiffs of Rome addressed themselves to the various nations of the earth and when Christian missionaries without purse and without power made bold to bring the Gospel of truth to the rulers of nations and proclaimed their prerogatives to mold national life. . . . 'The nations shall know.' That was ever the motto of the Church, and the nations that were converted to Catholic Christianity felt the salutary influence and the guiding power of the Church in their national life. Their laws, their domestic and foreign policies, their theories of civic virtue, their literature, their culture, and their national aspirations received from the Church direction, inspiration, dignity, and power.

"'The nations shall know when My sanctuary shall be established in their midst forever.' It has been established in this country by men as brave as they were holy.

"But how much does the nation know in her national capacity of the hidden treasure which this sanctuary of the Lord, this great invincible Church of ours contains for her? How much has the nation learned that the Catholic Church is indispensable to her future maintenance and greatness? By the statistics of the Census Bureau of the two political parties in the nation, we can inform them of our numerical strength politically and of our power to help one or the other into office. But has the nation at large learned that the great problems which agitate her from time to time can all find their solution in the Catholic Church? In the halls of legislation there are many of the faithful among its members. But has the jurisprudence in the United States ever felt the directing power of her in whose sanctuary the laws of antiquity were carefully preserved and who permeated with her spirit the laws of the most civilized people of the world?

"At the thought of Turner and Purcell and their little band of consecrated hearts, at the sight of this commodious structure of St. James, at the mighty work which this parish has done for 100 years, and on this her day of triumph, can we not find courage enough to address ourselves to the task of impressing ourselves still more on this nation? What we can tell America is clearly indicated in the words of my text. We should proclaim to her the sovereignty of God.

"God is a jealous God and suffers no one to treat with Him on an equal footing. 'I am the God, and there is none beside Me,' says Holy Writ. Yet since the first terrible rebellion in Eden men have contested supremacy with God. But this tendency showed itself more often and in a more aggravated form in society organized in national

life. To be like unto God, not in beauty and holiness, but in might and power, was the first enticing passion that led man to fall. When Israel chafed under the restraint which divine government placed upon her in the form of a theocracy, she demanded a worldly government and an earthly king in the place of God. In this demand God recognized apostasy when He said to the prophet: 'They have rejected Me.' From that time on the governments of the world contested God's sovereignty. The great master genius and holy doctor of the Church, St. Augustine, made a wonderful contribution toward the philosophy of history in his masterly work, *The City of God*, in which the city of this world and the city of God are pictured as existing side by side battling for supremacy. . . .

"In the sixteenth century, when a new calamity swept over Christendom, it was again the governments' enmity of God's sovereignty and by their aid and manipulation that a fearful and blighting heresy was able to maintain itself and a large portion of Christendom was led into apostasy. Up to that time the nations disputed God's sovereignty as expressed in Catholic Christianity in practise only, for the principle was too firmly established. The governments that made war on the Church had to invent some excuse to hide their real motive, and ostensibly they alleged the principle against which they were fighting. Since that time, however, the very principle was openly spurned and denied. Rebellion against the Church became a dogma of civil authority, and the aim of subjugating her to civil power was openly and shamelessly proclaimed. The new goddess of liberty, 'the sovereignty of the people' with an extinguished light in her hand, was proclaimed the 'Queen of the World,' and while the people were enticed by her coquettish ways to worship at her shrines, the rulers forged the chains for the victims which they were to lead away captives. The worshipers of this new goddess had settled in every land under assumed names. It is the name of 'liberalism' in one country and 'social democracy' in another; the 'rights of man' in one land and so-called 'natural laws' in another, but always working for the same end."

"The sanctuary of the Lord, brethren, is now established in this land forever. Its mission to this nation is to teach it that, above all things, God is sovereign und supreme; that government, in order to carry out her mission for the benefit of society, must not disregard the sovereignty of the King of kings, the Lord of hosts.

"I know that modern statesmen and modern politicians will not deign to heed such language, that the very word 'sanctification' must be a jarring and discordant sound in their ears, a word too medieval to be treated with respect. And yet in this very time and in this country we cry out against corruption in politics, against bribery in elections, against blackmail in official life, against municipal disorder, against unscrupulous and ignorant bossism. On all sides reform parties arise every year and plots are formed and combinations made and often to no purpose. The word 'sanctification' is rejected and the word 'reform' substituted, but the kernel, the heart, the essence is squeezed out of it. The heart of true reform is to be found in the

Christian religion, of which the Catholic Church is the only true exponent, and is expressed in the term 'sanctification.' . . . We have secularized the whole of national life: we have dechristianized education; we have loosened the domestic bonds; we have destroyed reverence for things holy and divine; we have made light of perjury, of official chicanery, and reduced government to a scramble of the mob for political jobs; in a word, we have defiled the body politic.

"And the nations will know that I am the Lord, the Sanctifier of Israel.' This is the mission of the Church unto the nations of the earth and our mission unto this nation especially. The modern catchwords, 'separation of Church and State' and 'the mixing of religion in politics' have seduced us, and we have forgotten the lessons of history, that righteousness exalteth a nation, and we have forgotten that it was our mission, our duty to teach it. Alas! and with the blush of shame upon our cheeks may it be acknowledged, too many of our Catholics, while unlearning the lesson of national sanctification, learned too well to keep religion out of politics; and as politics make up the most of their lives, they themselves are mostly kept out of religion. Our duty as citizens and love of country make it incumbent upon us to participate in public affairs, to help carry on the administration of the people's government, and while thus engaged to teach the nations the need of national sanctification."

The corruption of American politics is chargeable, in part, to Roman Catholics. Roman Catholic priests have been known to direct politics. Now Rome is going to use the corruption which she has helped to create in an argument for her supremacy. If the language of this Catholic orator does not at times become treasonable, it is not through any care or caution which the speaker exercised. Any Klansman in the United States may point to this sermon at Brooklyn as justifying the fears of his secret society. Rome is playing her old imperialistic game in the United States. It will suit her if the present order is wrecked; she will not be wrecked, but will build herself up more powerfully out of the ruins. D.

Vedder, Antifundamentalist.—The professor of church history in Crozer Theological Seminary has published *The Fundamentals of Christianity*, which is characterized by a reviewer in the *Journal of Religion* (November) as "a vigorous counterblast to the 'Fundamentalists.' He believes that it is time for plain speaking. Evangelists and preachers who say they 'believe the Bible from cover to cover' and profess to teach its absolute inerrancy and infallibility are guilty of 'shallow insincerity' or 'vociferous ignorance.' Their 'dogmatic assurance' and 'pride of ignorance' give their 'lying exegetics' great vogue among a multitude of 'silly souls incapable of receiving truth, but avid of falsehood.' Such men, 'who tear the Bible to bits, in order to piece together a crazy-quilt of unrelated texts' and publish this to the world as 'the fundamentals of Christianity' must not be suffered a day longer to pose as champions of the Bible." The reviewer regards the professor's book as a "vigorous polemic against obscurantism." This sounds like an ultimatum. But as yet we have no new revelation that the Lord and His apostles, who cited single

passages and even words to support their arguments, have repented of their unscientific, unhistoric, and dogmatic method. Nor have we been advised that John 8, 31; 1 Pet. 4, 11 (note the force of *λόγια*!); 2 Tim. 1, 13 (*ἐπορεύωσις λόγων*!), and similar instructions have been rescinded. Fervid talk like the foregoing only helps to make clear what we may expect if scientific and historic methods obtain the power which as yet they have not. Their advocates will abolish all catechisms, text-books of dogmatics, and anything that proposes to prove anything by citing a Scripture-passage. Reasoning from their premises, is there any sense in teaching a Sunday-school pupil John 3, 16, 1 John 1, 7, etc.? In fact, can any ordinary Bible-reader be trusted with these passages, if he has not the scientific and historic equipment for modern Bible-study. Why, if modern theologians let the ordinary Bible-student alone, he is actually going to get out of those "isolated, unconnected texts" what they say, and he may believe it, too. The best way to obviate all danger is to prohibit Bible-reading altogether, is it not? D.

A plea of the *New York American* (January 10), that neutral nations should enter into a temporary coalition to prevent another great war, is arousing great attention in our country. Spite of a melancholy recollection of the futile efforts made by well-meaning and conscientious citizens to prevent the spread of the late war to our country, we wish to give the effort of the New York editor publicity by reprinting what seems to us the most telling point in his plea. He says: "The highest authorized representative that a republic can have—its elected President—gave his public pledge to the defeated nations in the late war that, if they would depose their autocratic government, establish a democracy, and lay down their arms, *the United States would see to it that in their trustfulness and resultant helplessness, they should be treated with exact justice.* This President of the United States then proceeded to forget his plighted word in a pitiful pursuit of personal ambition. So, unless the United States wishes to have one of its Presidents go down in history as a betrayer of the trust of other nations and a breaker of the faith of this nation, it should do something to substantiate the pledge which its President solemnly gave, and then abandoned in the hope of gratifying a mad vanity to be President of the world." D.

Russia.—Recent reports say that for the time being Lutheran pastors are not opposed directly in their pastoral activity by the Soviet government, because they suffered their churches to be stripped of their valuables without remonstrating. The majority of the orthodox clergy protested against the robbery and is now suffering for it. However, evangelical ministers are still in a precarious position, because they are prohibited from giving religious instruction in schools. The government interprets this law to mean that minors must not be instructed in religion at all, not even privately or during preparation for confirmation. Pastors are not permitted to leave their domicile without special permission, and cannot minister to members of their parish living at a distance. They must report all moneys received for church purposes. Travel is made quite difficult, sometimes im-

possible. The secular authorities have assumed complete control of the affairs of the churches. Conditions are worst in the Volga district, where public order has nearly ceased. Nor have the pastors in Ukrainia been permitted to consolidate their congregations. The strength of the pastors is taxed to the utmost, and they are forced to remain at posts where there is absolutely no prospect of improvement. They are unreasonably taxed for the dwellings which the government has assigned them. In one instance a dwelling of three small rooms was taxed 190 million rubles; this was afterwards reduced to 28 million, but the occupant could not pay this amount either. Since the enormous traveling expenses prohibit pastors from visiting their distant charges, the elders at these latter congregations have been delegated to administer communion. (Culled from *Evangelisches Gemeindeblatt*, Stanislaw, Galicia, November 16.) D.

BOOK REVIEW.

Concordia Publishing House, St. Louis, Mo.:—

Synodical Reports: *Central Illinois District.* 72 pages. 34 cts. *Iowa District.* 95 pages. 42 cts.

The minutes of the Central Illinois District contain a doctrinal paper on "Article IX of the Augsburg Confession: Baptism," by Pastor Ph. Wilhelm; that of the Iowa District, on "The Call to the Ministerial Office," by Pastor T. Stephan. FRITZ.

The New Sunday-school Series:—

Tiny Tots. A set of twelve Cradle Roll cards, one for each month of the year. 10 cts. per annum.

Primary Leaflets. A set of twenty-six primary lessons, one for every other Sunday. 30 cts. per annum.

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Catechism Lessons. Published quarterly. The chief doctrines of the Catechism; also with a lesson on missions and a comprehensive review lesson at the end of the quarter. These lessons constitute the first year of the Senior Department. 30 cts. per annum.

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Junior Bible Student. A quarterly publication, combining the chronological, biographical, doctrinal, and practical methods of studying the Bible, arranged for young people. The first lesson of the quarter is a Biblical mission-study. 50 cts. per annum.

Teachers' Quarterly. In two-thirds of the space helps are given for the study and the teaching of the lessons; in the other third, matters of general interest to the teacher. 75 cts. per annum.

Beginning with January 1923, Concordia Publishing House is issuing a new series of Sunday-school lessons under the direction of the official Sunday-school Board of the Missouri Synod. We earnestly desire that this excellent Sunday-school material be used by every Sunday-school of our congregations. The Sunday-school Board does not mean to favor the Sunday-school at the expense of the parochial school,—it has distinctly declared that it considers the Lutheran day-school to be the ideal institution for the complete indoctrination of children,—but the Sunday-school Board, as indeed it should, means to make the most of Sunday-school instruction. As a missionary institution and as a feeder for the day-school the Sunday-school cannot do its work too well, always, however, keeping in mind that its educational program has very distinct limitations. Even such as are not teachers in a Sunday-school will do well to subscribe for the *Teachers' Quarterly*, for it is replete with instructive and edifying material. Space forbids us to speak in detail of the good selection of material in these new Sunday-school lessons, the fine color effect of the pictures, etc. Any one who will examine the *New Sunday-school Series* will be forced to admit that our Synod is well taking care of its Sunday-schools. If any of our Sunday-schools are using other material, we hope that they will discard it in favor of our own, not only in order to be loyal, but because of the real value of what we are offering. FRITZ.

Young Lutherans' Magazine. Vol. XXII, No. 1. 35 cts. a year.

Concordia Junior Messenger. A Magazine for Lutheran Young People. Vol. I, No. 1. 50 cts. per annum.

The *Young Lutherans' Magazine* enters upon the twenty-second year of its publication. Beginning with this year it has been reduced in size, and its contents have been changed so that it will not, as formerly, be a paper for young people generally, but for children, especially those of the upper grammar grades. For the young people a new paper is being published, the *Concordia Junior Messenger*, which will also carry Walther League material. It goes without saying that pastors and congregations ought to place these papers into the hands of their children and young people. FRITZ.

The Macmillan Co., New York:—

The Fundamentals of Christianity. *Henry C. Vedder.* \$2.00.

Professor Vedder, of Crozer Theological Seminary, purposes to set forth in the volume before us the fundamentals of Christianity. However, the title of his book is a fraud, just as the whole book is a lie. The book does not expound the fundamentals of Christianity, but the fundamentals of rationalism, as a few quotations will show. Regarding inspiration the author says: "In this age of the world no man can avow belief in 'the whole Bible, from cover to cover,' without casting painful suspicion upon either his sincerity or his intelligence. . . . There is no educated man living who really believes the Bible from cover to cover. . . .

Men who say such things are talking buncombe, playing to the galleries." (Prolegomena, p. XII.) Again: "Men have found the bitter experience that the Pope is not infallible, that the Church is not infallible, that the Bible is not infallible, that human reason is not infallible, that the Christian consciousness is not infallible. Fallibility, we must conclude, is an inescapable limitation of humanity." (pp. 34, 35.) Of repentance he writes: "Repentance is nothing else than change of ethical perception, change of attitude, change of conduct, all resulting ultimately in change of character. . . . It amounts to an ethical revolution." Concerning the wrath of God we find this statement: "According to Jesus, there is no wrath of God. God is our Father; He loves us; He has never ceased to love us, all His creatures, the sinful no less than the sinless. His love is like the sunlight, like the rain and dew, bestowed with equal prodigality on all. The Jews once believed in a God who permitted His prophets to send lying oracles, and even Himself lied to His own prophets on occasion; a God who commanded His chosen people to slaughter all the Canaanites; a God who would bless one who dashed the babes of an enemy against the stones. But we cannot believe in any great Hun in the heavens, who have learned from Jesus what God is like. The man who wrote the Seventh Psalm knew no better than to say, 'God is angry with the wicked every day'; but Jesus knew better, and the disciples of Jesus should know better. The older religion and ethics of that progressive revelation contained in the Bible must be compared with, and corrected by, that highest revelation that God made of Himself in Jesus the Christ." (p. 101.) Of hell, Professor Vedder writes: "The popular imagery of hell and its accompanying theological statements are mainly derived from the vision of John in the Revelation — the 'lake of fire' into which he beheld the wicked cast. But it is no more rational to suppose that this 'lake' has an objective existence than to believe literally in a New Jerusalem whose streets are pure gold and its gates single pearls. . . . Our generation can understand that it is vain to exhort men in the name of God to forgive their enemies, if that same God so hates His enemies as to cast them into everlasting fire. We have been shuddering much the last few years over the atrocities of war. What are the atrocities of war compared with the atrocities of theology?" (pp. 102, 103.) On salvation we find this splurge: "Salvation is to have all our functions and activities brought into harmony with each other, and with the Power that controls and directs all things. Not merely freedom from sin, but capacity to work righteousness, is the promised deliverance." (p. 106.) Again: "Instead of seeking personal salvation, one must seek the salvation of his neighbors, and in this social salvation he will find his own. To reverse the process, and make his own salvation the quest, is to cut oneself off from social salvation and make his own impossible." (p. 107.) Of "Christian work" the writer says: "'Christian work' — is there a more abused phrase in all our religious vocabulary? . . . Most of the so-called 'Christian work' of our day is about as valuable as the buzzing of flies on a window-panel; there is no end of bustle and hustle, but nothing of real value is accomplished. Viewed in the light of delivering men from sin, of rescuing society from its manifold evils, of making this a better world for men to live in, as a means of making better men to live in this world, what could be more pathetically childish or more

tragically futile than most of our 'Christian work'?" (p. 114.) Of Christ and the atonement he writes: "We insist that the guilt of the guilty cannot be expiated, justice cannot be satisfied, by the punishment of the innocent. Yet our theology continues to teach that the Almighty could find no better expedient to save men than to 'frame up' a case against His own Son and put to death the innocent for the guilty. And that which fills us with horror when done by man to man we praise and glorify when done by God to God. Does the orthodox Christian *ever* think?" (p. 192.) Again: "And the modern ethical sense declares that sin can no more be expiated than transferred. Expiation of sin is impossible, always was impossible, unimaginable even. . . . Sin cannot be escaped by expiation, it can be escaped only by being repented, forsaken, hated." (p. 193.) Again: "In a word, Jesus came, not to satisfy divine justice and confer a fictitious righteousness, but to save sinners by making them truly righteous. The atonement is not a legal, but a vital process. God's forgiveness makes the forgiven heart the home of the love that forgives; it brings with it the promise and potency of a new life; it regenerates. Its result is not the imputation of a righteousness that does not really exist, but the impartation of a righteousness that comes really to exist." (p. 198.) Answering the question, What is Christianity? Professor Vedder summarizes his advice as follows: "As a religion, Christianity signifies a life, the means by which men try to form and maintain right relations with God and their fellows." (p. 234.) "Religion and ethics agree that the ultimate value is the welfare and character of mankind." (p. 235.) How the ultimate welfare and character of mankind is realized is stated as follows: "Democracy is the result of a long process of evolution, in which the underlying Power of the universe has been expressing his character in man and society. So we are able to profess as our faith, 'God is democracy' with quite as much confidence as when we say, 'God is Love.' But democracy is just beginning to modify religious thought, so long cast in the molds of monarchy and aristocracy. The theologian has been saying for ages that the history of mankind is the awful record of continued and wilful rebellion against God. Democracy suggests a new reading of the history of the world. Written in rocks or books, it is one story: the glorious record of a painful search after God, a sublime outreach of man towards a higher goodness. Man never 'fell'; he has always been struggling upwards after the good and true, stumbling and tumbling often, but always up and on again." (p. 232.)

MUELLER.

The Prophetic Ministry for To-day. *Bishop Charles D. Williams.* \$1.50.

This book contains the Lyman Beecher Yale lectures for 1920, delivered by Bishop Williams before the divinity students of Yale University. The volume offers eight addresses on the following subjects: The Modern Minister; The Prophetic Succession; The Prophetic Inheritance; The Prophetic Message for To-day; The Prophetic Program for To-day; Critic — Reformer — Prophet; Prophet and Priest; The Gospel for a Day of Disillusionment. In chapter V, in which the author sets forth "The Prophetic Program for To-day," he defines what he believes to be the message and task of the present-day Christian Church. He says: "So only can the Church by her prophetic ministry fulfil her mission to raise up the

foundations of many generations. Her task is to build upon these foundations a more Christian civilization—a more Christian *kultur*—to use the term Germany has worn trite and made opprobrious; and that means a more Christian industrial, social, national, and international order.” (p. 87.) Again: “The Church did fail, and her failure was colossal and fatal. She failed for two reasons: First, for lack of vision, she did not discern her full mission, the full reach and application of her Gospel. She was intent only on ‘saving souls,’ and making saints here and there. She has not attempted to ‘disciple the nations,’ and ‘save the world’; that is, to make civilization Christian [Italics our own]; and second, because of her unhappy divisions. The Church, broken into fragments by national and denominational divisions, could not deliver a whole Gospel or apply the principles of that Gospel with an authority and power which should command attention or even respect.” (p. 88.) These statements strike the key-note of the author’s views of the Christian task and message. This Bishop Williams interprets as the social redemption of the world. It is apparent that he offers nothing essentially new in interpreting the mission of the Church, but merely restates the common and current opinions that are being advocated by hundreds of men who have misunderstood the Savior’s command to preach the Gospel. When issuing that command, Christ had not in view the task “to make civilization Christian,” but the vital, fundamental work of saving souls. If in doing this work the Church has been a colossal failure, then Christ and His apostles have been colossal failures, for in their Gospel-work they endeavored neither to make civilization Christian nor to build up and spread a Christian *kultur*. The Christian Church may have failed in the application of the necessary zeal and faithfulness; it has not failed in its interpretation of Christ’s command. In this, however, all those fail who interpret the task of the Church as Bishop Williams does, and who make it incumbent upon her to establish a more “Christian industrial, social, national, and international order.”

MUELLER.

The Freedom of the Preacher. *William Pierson Merrill.* \$1.25.

Of the making of books for the benefit of the poor modern preacher there is no end. Of this the volume before us is another proof. It pictures the minister of Christ as prophet, preacher, priest, churchman, administrator, as a functionary in the social order, in the world order, and in Christ. Much of what we read in this volume has been more clearly and more ably stated in other volumes which we have recently read. The weakest chapters are those entitled: “In the Social Order,” and “In the World Order.” The criticism in these chapters is mainly negative, and fails to point out to the preacher the glorious goal for which he should strive. If the author has been unable to do this, it is because modern sectarian theology has substituted for the Gospel of individual salvation through faith in Christ Jesus the gospel of social salvation through moral regeneration and betterment. This fault of the modern sectarian preacher is also the chief fault of this book. Confusion sets in as soon as the preacher quits that sphere of duty which has been so clearly outlined by Christ Himself, and no multiplying of books will lift the cloud.

MUELLER.

The Message of Sadhu Sundar Singh. *Canon B. H. Streeter.*

Canon Streeter's *The Message of Sadhu Sundar Singh* is an interesting discussion of the views and tenets of that famous Oriental, whose name has become popular not only in his own country, but also in the West. Sadhu Sundar Singh, Christian convert and mystic, has attained world renown not only in connection with the recent unrest in Anglo-India, but also because — and perhaps mainly so — of his religious activities. To interpret the purpose and scope of these, in the words of the Sadhu himself, is the main object of this book. The Sadhu is not orthodox in the common Christian sense of the term. He does not believe in the verbally inspired and therefore infallible Bible. (p. 157.) He says: "Every word as it is written in the Hebrew and the Greek is *not* inspired." (p. 158.) Hence his religious beliefs are built, not so much on the unerring rock and foundation of faith, as upon visions and ecstasies. (p. 66.) In his ecstasies he claims to commune with Christ, and to receive revelations and instructions on religious questions. According to his assertion he has been translated into heaven. In all, there are three heavens: the one on earth, the intermediate state, the paradise of which Christ speaks on the cross, and the heaven proper, or "the third heaven." (pp. 90. 92.) "The ticket of admission [into heaven] is the life a man has lived." (p. 100.) Ultimately, practically, all men will be saved, and even the majority of those in hell will be brought to Christ's feet, while the others will be annihilated. (p. 101.) Justification is not a forensic act, but ethical and moral. "The meaning of the atonement and the blood that washes away our sins is that we are grafted into Christ. Once the bitter sprig is grafted into the tree, the sweet juice of the tree flows through the bitter sprig and makes it sweet." (p. 49.) "The Church is called 'Christ's body' because Christians are Christ's own parts. They are not only friends of Christ, they are Christ Himself." (p. 54.) In Holy Communion "the bread and the wine are nothing, but the obedience to the commandment and the believer's attitude towards them make all the difference." (pp. 82. 83.) Resurrection consists in the freeing of the spiritual body from the physical, and it is ultimate reception into the third heaven. (p. 90.) The Sadhu's views on the Trinity are distinctly Sabellian, and his teachings on the incarnation and the atonement are manifestly in opposition to Paul's doctrine. In fine, the Sadhu has constructed his own religious system, which, in its essential features, is at variance with Christian orthodoxy. Sadhu Sundar Singh has been considered a Christian teacher of India and his system of theology to be that best suited to India. No one will deny the Sadhu's influence upon his countrymen. However, it is regrettable that this Hindu mystic, who frequently speaks so beautifully of Christ, is not a true exponent of Christ's Gospel.

MUELLER.

Fleming H. Revell Co., Chicago: —

A Star in the East. An Account of American Baptist Missions to the Karens of Burma. *Rev. Edward Norman Harris.* 223 pages, 5×7½. \$1.75.

The Karens are a race living in Burma, Farther India, and the Rev. Harris, who has written this fascinating volume about the Christiani-

zation of this people, is a missionary of the American Baptist Foreign Mission Society. We were interested in the following observation, which, coming from one who speaks from personal knowledge of a race which had never the remotest contact with Christianity, possesses some authority: "Let the missionary go to even the most backward Karens and use their word K'sah Y'wah, and at once they would understand the very same God whom he worships, the God who is the Creator of the heavens and of the earth, the God who is omnipotent, omniscient, and omnipresent, the holy and righteous God." He quotes an ancient Karen maxim: "Children and grandchildren, — it is because men are not righteous that they do not see God," and then remarks: "Well may we believe that Paul was right when, in the first chapter of Romans, he wrote that all men know God, but the heathen have held down or suppressed that knowledge in unrighteousness. They blind their eyes against it, and turn to their various systems of so-called religions, which obscure to them the truth. They prefer darkness to light." The book, in many respects, is an enlightening contribution to our knowledge of modern missions. One cannot read it without a feeling of elation over this new conquest of the Christian Gospel. GRAEBNER.

The Abingdon Press, New York: —

Roosevelt's Religion. *Christian F. Reisner.* 385 pages, 5×8. \$2.50.

A volume which, once taken up, holds the reader's attention to the end. Based on personal acquaintance of the author with the subject of his chapters and on diligent reading of the literature that has already sprung up about the career of Theodore Roosevelt, Rev. Reisner's book treats, from the standpoint of religion, the development of this many-sided man. The question uppermost in the reader's mind as he takes up the volume—whether in the soul life of Theodore Roosevelt there existed that bond of faith between him and his Redeemer which is the heart and essence of Christianity — is not satisfactorily answered. This lack of definition is to be accounted for on one of three reasons: the author's identification of integrity and moral efficiency with Christianity, Roosevelt's own incomplete apprehension of the essence of religion, or, and to this in charity we prefer to incline, a habitual reticence, in the public expressions of Mr. Roosevelt, regarding the innermost relation of his being to Jesus Christ. Unsatisfactory as the book must be regarded on this essential point, the reader will nevertheless rise from its perusal with a profound impression of the tremendous moral forces which were united with the many-sided intellectual abilities of Theodore Roosevelt.

GRAEBNER.

Ripples on the Deep. Poems by *Carl J. Segerhammar, A. B., B. D.* 119 pages. \$1.25. Order from Concordia Publishing House, St. Louis, Mo.

This is a small volume of poems by a Swedish Lutheran minister of St. Louis. It contains poems of love, also incidental, miscellaneous, religious, and patriotic poems. We recommend the book to those who would give a few hours to light, but enjoyable and profitable reading. FRITZ.

Johannes Hermann, Zwickau, Saxony: —

1. **Gottestrost.** Der Prediger Salomo, kurz ausgelegt von *Dr. C. M. Zorn*. 128 pages. 50 cts. Order from Concordia Publishing House, St. Louis, Mo.

A good Lutheran antidote is here offered to the pessimism, materialism, and agnosticism which a view of the present condition of the world is apt to beget.

2. **The Little Rag-Picker.** A story for children by *Marg. Lenk*. 40 pages. 25 cts. Order from Concordia Publishing House, St. Louis, Mo.

Though the author of this and many other Christian juveniles is dead, her work goes on, taking on new life in English translations. D.

C. Ed. Mueller's Verlagsbuchhandlung, Halle, Germany: —

- Neue Christoterpe.** Von *Ad. Bartels* und *Julius Koegel*. XLIV. Jahrgang, 1923. 239 pages.

Passing over its belletristic features, attention may be called to some informing articles in this well-known German annual, founded by Rudolf Koegel, Emil Frommel, and Wilhelm Baur, to wit, von Lagerfelt's contribution on Olaus Petri and the Reformation in Sweden, which prepares for the Swedish quadricentennial on June 6. Then there is a continuation of Eberhard Baumann's topographical studies in the Holy Land, Ferdinand Friedenburg's remarks on the exact value of the widow's mite, C. E. Paulig's biographical sketch of Christian Knorr von Rosenroth, the Christian poet, a very valuable survey of the Christian missions in the non-Christian world in these days of ferment, and papers on Schopenhauer's pessimism, by R. H. Gruetzmacher, on Wilhelm Steinhauer and the problem of Christian art, by Oscar Beyer, on the anthroposophy of Rudolf Steiner, by Theophil Steinmann, and on the work among the young people in the evangelical Church during the present crisis, by Erich Stange. D.

Agentur des Rauhen Hauses, Hamburg: —

Thirty thousand copies of *Pastor O. Schabert's Maertyrer, der Leidensweg der baltischen Christen*, have been sold, and a new edition of 10,000 is on the market. This stirring tale of spiritual heroism (77 pages) has been dedicated to the author's former congregation, St. Gertrude's at Riga, and to St. Anschar Congregation at Hamburg. It deserves to be circulated among us and read at society meetings. — *Superintendent Hobbing's Ich weiss, woran ich glaube* is a condensed popular exposition of the fundamentals of the Christian faith, — weak and indistinct in what it says of the work of Christ and the Holy Spirit, — of the contents of the Bible, and the principal facts of church history. (54 pages.) — *Die Judenfrage*, by *Julius Hahn*, is, in the main, a sober and sane treatise on the modern Jew and the anti-Semitic movement in Germany, and a plea for more intense Christian mission-work among the Jews, but overemphasizes "German Christian nationalism" and the prospects for converting the Jews. (88 pages.) — *Dr. Hermann Vortisch, in Die Relativitaetstheorie und ihre Beziehung zur christlichen Weltanschauung*, tries to explain to the lay

mind the intricacies of Einstein's theory. (78 pages.) This theory, by the way, is now being tested by the Lick Observatory through huge photographic pictures taken by the W. H. Crocker expedition on a western Australian beach during the late solar eclipse in September. (*St. Louis Post-Dispatch*, Dec. 23, 1922.) — *Joseph Simsa's Das Geheimnis der Person Jesu* (90 pages) protests against the false views of Christ prevailing at present, and maintains His theanthropic personality, but is unsatisfactory in the description of His work. — *Runa's Das Pfarrhaus in Skalunga* (256 pages) is a novel with a pietistic strain.

Bibeltrogn Vaenners Foerlag, Stockholm, Sweden:—

1. *Beraettelse oefver Bibeltrogn Vaenners Verksamhet under aar 1921, afgiven i juni 1922.* 160 pages.

This is the latest annual report of a society of Lutherans, for the most part within the Swedish State Church, that was organized for the purpose of maintaining the belief in the Scriptures as the inspired Word of God and preserving the teaching of the Lutheran Confessions, for intensifying the spiritual life of its members, and for carrying on home and foreign missions (in Abyssinia). From the Report of the directors it appears that the *Missionssaelskapet Bibeltrogn Vaenners* has had a successful year in its activities, and does not regret its separation from *Fosterlands Stiftelsen* in 1909-11. "The Lord Himself guided the development, and His guidance never leads amiss." The Report proceeds to speak of the tasks before the society. "May we be under His guidance also in the future! It is not impossible that He may continue to lead us ways that seem dark to us. May we, as the poet says, 'shut our eyes and simply follow.' Our few kinsmen in the faith in our neighbor-land Germany He led in the same manner as the believers in Scotland a hundred years ago, viz., out from the state-controlled Church. They followed the Lord's leading, and received rich blessing from it. It may happen that with us His leading will turn out the same. Many signs indicate this, not the least among them the destructive work in theology which is going on in quite a number of professors' chairs and pulpits. This means that we must be ready for our departure. But it also means that we should abide the Lord's time. Any effort to solve, in our own strength and in our own way, the ecclesiastical questions which are becoming ever more burning and grievous to Christians faithful to the Bible will in the long run tend to delaying the final solution and rendering it more difficult. It is, therefore, necessary for *Bibeltrogn Vaenner* to bear well in mind that we are a Lutheran missionary society, and not a church-body. For *Bibeltrogn Vaenner* the confession is the principal matter, and organization comes in the second place. To *Bibeltrogn Vaenner* all Evangelical Lutheran Christians can belong who believe that the whole Bible is throughout the infallible Word of God, with unrestricted divine authority. Whether the churchly sympathies of those professing this truth tend, for the time being, in the direction of the state-church or a free church, that is a secondary matter, even though it is quite important. But in regard to the confession we do not and cannot enter upon any bargaining. Accordingly, we cannot welcome among us such as deny or diminish the substitutive suffering of our Savior, nor could we

cooperate with those who, in regard to the inspiration of the Bible, occupy a different position from the one stated in the first paragraph of our Statutes." The paragraph referred to reads: "This Missionary Society, which regards June 11, 1909, as the day of its organization, adhering to the truth held unshaken by the Church of Christ in the past, *viz.*, that the whole Bible is throughout the infallible Word of God, with unrestricted authority, and fully embracing the Evangelical Lutheran Confessions, purposes to work for the increase of the kingdom of Christ, and to fight every sort of unbelief and denial [of the truth]." — The society, according to this report, maintains 7 foreign missionaries; it is served by 55 "traveling representatives and preachers," and engages an equal number of colporteurs. It is composed of 370 societies, and the accredited delegates to its latest meeting numbered 491. The majority of these were peasants (168). The rest hailed from every walk of life: business men (29), wholesale merchants, manufacturers, directors, bankers, artists, aldermen, judges, mechanics, artisans, skippers, soldiers, schoolteachers, retired proprietors, large landholders, church elders, editors, and even three members of the *Riksdag*. Among the delegates there were 43 women, 14 of them unmarried and 11 of them schoolteachers.

2. *Bibeltrogn Vaenners Julkalender 1922*. 159 pages.

This illustrated annual, published for the seventh time, contains no almanac features, but is a literary Christmas offering in prose and poetry. Poetical contributions by the editor, Axel B. Svensson, open and close this tasteful little volume. The banner article in this collection is a fine study, by the editor, of the mystery of the incarnation, and of the theanthropic person of Christ and His mission as Redeemer by His vicarious life and death. Under the caption "A City upon a Hill" Anna Joensson tells briefly the story of the Saxon Free Church and her visit at Pastor Willkomm's *Johanniskirche* at Niederplanitz. J. Wittander follows with a meditation on Rev. 21, 5, 6: "Behold, I make all things new." Joseph Svensson's "Only a Slave" relates an incident in his work in Abyssinia. Per Hulthen ("Contempt of the Lord's Offering") applies 1 Sam. 2, 17 to the modern defection from the doctrine of the atonement, etc., etc. D.

Books and pamphlets received: —

Almanac for the Year of Our Lord 1923, English and Swedish (Augustana Book Concern); **The New Knowledge and the Christian Faith**, by *Harry Emerson Fosdick, D. D.* (reprint from sermon preached at First Presbyterian Church, New York City, May 21, 1922); **In the Light of the Bethlehem Star**, or, What Luther Did for Christmas, by *Erin Kohn*; **The First Christmas**, a Pageant of the Nativity, by *Rev. Charles F. Steck, Jr.*; **Handbook of Weekday Religious Instruction**, edited by a committee and authorized by the United Lutheran Church; **The United Lutheran Church Year-Book for 1923** (United Lutheran Publication House); **Jungvolk daheim und Jungvolk im Gruenen**, Scherenschnitte von *Charlotte Wittmer* (Agentur des Rauhen Hauses). D.